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SPECIAL ARTICLES:

The Leper Situation in Korea

J. Noble Mackenzie

Some Rural Observations

A. C. Bunce

The Union Church of Seoul

William C. Kerr

By-Products in Agriculture

Earl E. Emmerich

A Little Child Shall Lead Them

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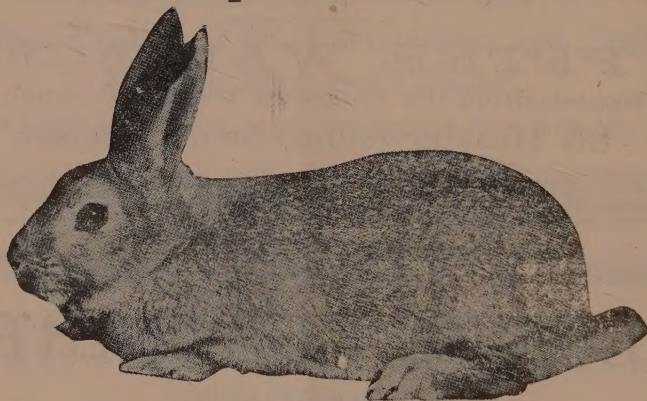
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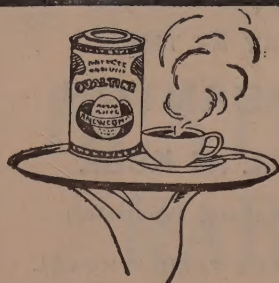
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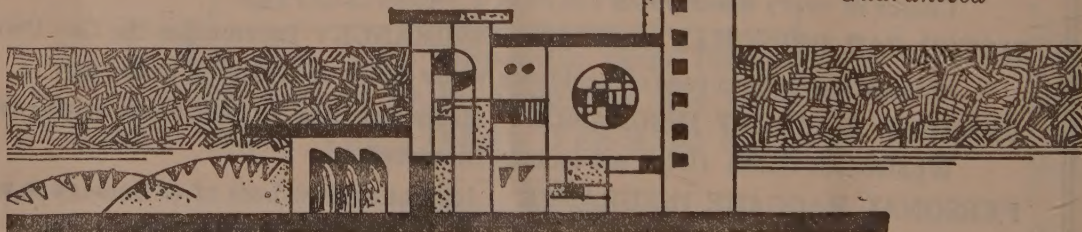
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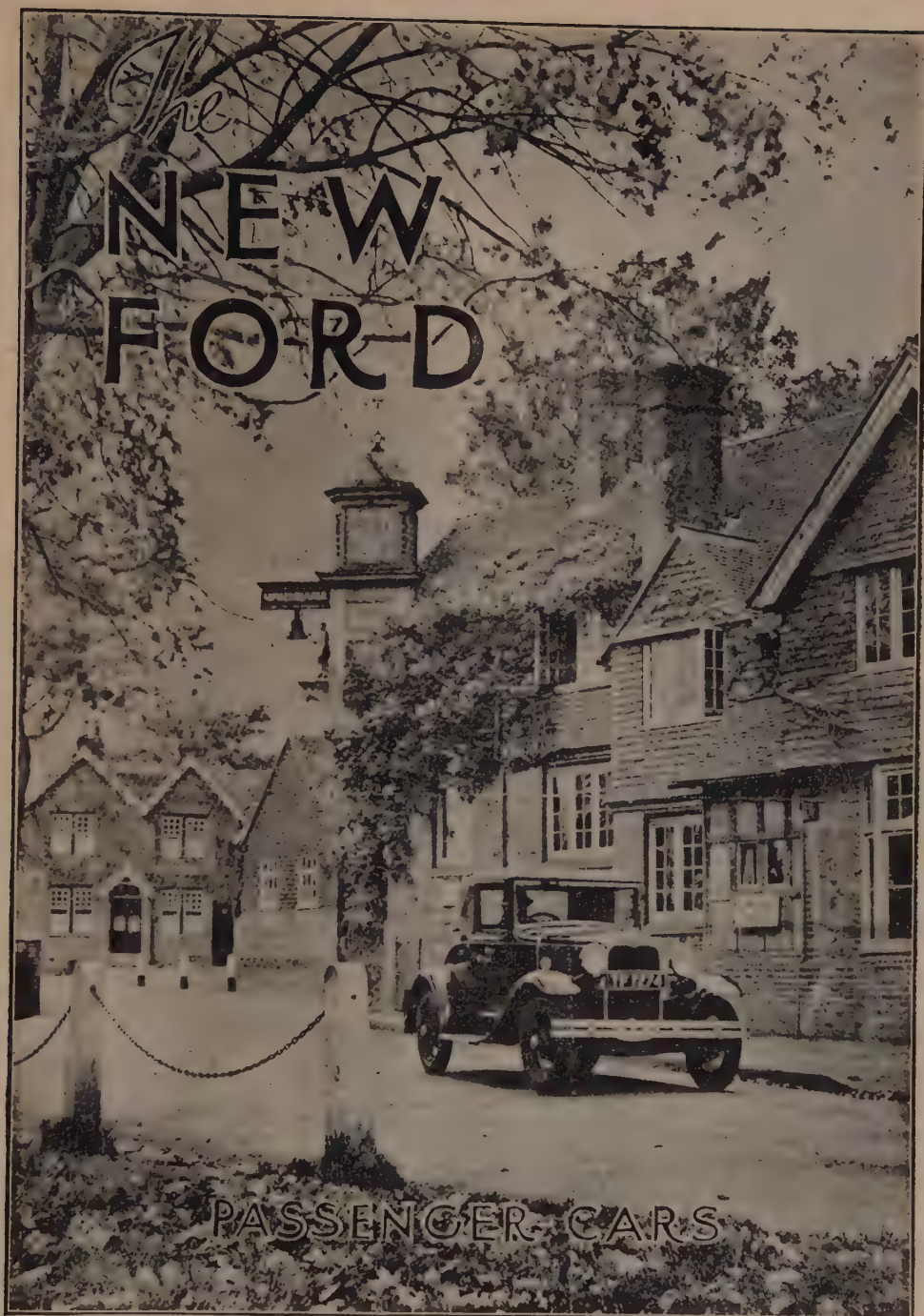
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The Leper Church at Fusan with its 560 leper attendants who are all inmates of the Colony there. Almost all have become intelligent, earnest Christians. (See page 91)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVII.

MAY, 1931

No. 5

The Leper Situation in Korea

J. NOBLE MACKENZIE

Superintendent, Leper Hospital, Fusan.

A CONSERVATIVE estimate of the number of lepers in the four provinces of South Korea is 20,000. In the rest of the country they are comparatively few and, while wandering lepers may be seen anywhere, there are few other places than the south where the disease is endemic.

It is well known that in several countries where, in times past, the disease was prevalent it entirely disappeared through the segregation of known lepers in leper colonies and it naturally occurs to one that there could be no better place for carrying out such a policy than where, as here, the disease is so largely confined to the outer end of a peninsula.

At one time there were from 30 to 40 leper homes in the British Isles. The Scottish king Robert the Bruce was a leper. One of the chief suburbs of Edinburgh, now called "Liberton", was at one time "leper town", the city authorities being responsible for its maintenance. In Canterbury cathedral and in other ancient churches can be seen to this day slits in the outer wall, called "leper squints" through which the service could be heard by sufferers and the sacraments received. Leprosy has not been endemic there now for about 200 years.

In the East there does not seem to have

been so much fear of contagion, for there is a proverb in China saying that you can sleep in the same bed with a leper, but you should not walk on the same side of the street with a man who has the itch.

In recent times, especially in Japan, where the germ theory of disease has been so commonly accepted, there seems to be an excessive fear of the disease. This seems to be true of the ordinary medical practitioner, for I have had well-to-do patients coming to me and telling of their difficulties in trying to get treatment though they were still in a non-infectious stage.

The efficiency of the Public Health authorities in Korea is, of course, not questioned but the fact that the leper problem in Japan Proper is still unsolved has probably led to more indifference to this menace in Korea.

There are, of course, some objections to compulsory segregation. Public institutions subject to regular government inspection must have strict rules if good order and hygienic conditions are to be maintained, and lepers who hitherto had been accustomed to a vagrant life, sleeping and eating in most unwholesome surroundings, find it very irksome to be compelled to submit to even ordinary rules of cleanliness and good order, so that

they become discontented and sometimes run away. But the greatest drawback to compulsory segregation is that those who might otherwise submit readily to treatment while in the first and non-infectious stage, in which the disease could be so much easier cured, fear that if they become known as lepers their liberty will be for ever at an end, and thus they hide themselves and their disease until at a stage when they can no longer do so and when they have already begun to contaminate others. This state of affairs is seen in Japan where there are already large institutions into which vagrant lepers can be placed compulsorily by the police.

Here in Korea the gates of the three Mission leper hospitals are constantly being besieged by crowds of lepers for whom no room can be found. I myself have had lepers at my house gate almost constantly, as well as at the hospital gate, for several years, day and night, summer and winter, constantly pleading for admission. Some carried there on the backs of others have had to be refused, either for want of room or of sufficient money to support them.

We are assured by those who have visited, and are familiar with both the Government and Mission institutions in Japan, that they have never seen lepers pleading for entrance there as they have seen them here at each of our Mission institutions. This means that the authorities there are able to take care of all vagrant lepers, whereas, in Korea, this is very far from being the case. It should, perhaps, also be said that probably there is a much larger proportion of vagrant lepers here owing to the very much worse economic conditions.

The last figures I have from Japan give 2,128 lepers in five Government institutions, and 718 in nine Mission institutions, whereas in Korea there are 115 in one Government institution and 1,700 in the three Mission institutions. It will thus be seen that while in Japan the Government institutions take care of the greater proportion, in Korea the Mission institutions are doing the larger share of

the work.

The Government authorities have always shown their appreciation of what is being done by the Missions. The Emperor has for several years been sending a donation to each leper hospital and on the occasion of his coronation the three superintendents were presented with the order of the Blue Ribbon Medal. Viscount Saito has always been a good friend to us and he and Mr. Ariyoshi, when the latter was Administrator six years ago, started a system of grants to each Leper Hospital. These, at first, amounted to about one third of the total cost and lately, though our numbers have much increased, the grants have increased also.

We cannot expect the Mission to Lepers to do much more than it is doing, for its commitments here are already, proportionately, more than in other leper countries throughout the world. We are therefore fervently hoping that the Government will speedily do more itself, or enable us by giving us more funds, to solve more effectively the problem of the begging leper, who is almost always in the infectious stage and therefore is the greater menace to the healthy community.

The proportion of discharges has been said to be greater in Korea than anywhere else. We do not claim that this is due to better treatment than elsewhere, though, I think, it is a fact that injections of the plain Hydno-carpus oil with one per cent camphor has been longer in use here than anywhere else.

The chief reason for so many discharges is, no doubt, because there are so many helpless lepers always at our gates pleading for admission, that, to make room for some of these we discharge patients who may not be symptom free, but are so far cured that they are no longer a danger to others and may be able to complete their own cure by taking the drug by the mouth. We endeavour, with the help of the police, to see that discharged lepers get back to their former homes. Quite a number of these, however, find no one to take them in again and drift back to the leper village near

THE LEPER SITUATION IN KOREA

us which numbers now over 300 inhabitants. We provide this leper village with prepared injections and, as there are among them a number who have learned to give the injections while in our hospital, and all are convinced of their efficacy, there are at least 200 injections given there twice a week.

We have also country clinics in three places within 40 miles of Fusan to which a hospital assistant goes to give the injections to patients living at their own homes, but who gather regularly to meet him at these centres. Thus there are in all more than 800 lepers who are regularly treated by our hospital.

There are many others who are permanent inmates of our Leper Home, till death releases them, because they are so much maimed or are already blind through the disease. Some of these are again non-infectious, because the disease has burned itself out, but their total inability to earn a living for themselves, and having no friends who would take them in, they continue to be always with us, taking up the room that curable cases might be occupying.

If only such incurable cases could be accommodated in one or two large colonies supported by Government funds the leper hospitals could take in the early cases that are curable, and later they could be discharged without leaving any scars that would mark them out as lepers to the public and prevent their being received into the life of the ordinary community.

Until conditions are laid down by the Government for early cases to be treated in hospitals and outdoor clinics the leper problem in Korea will remain unsolved.

As long, however, as it is unsolved the hospitals connected with the Mission to Lepers should, in my opinion, continue to take in not only curable cases but also and *first of all* those who are in the worst stages. For the Mission to Lepers was instituted for the very purpose of taking in incurables after all the world has cast them out.

While leaving a discussion of the treatment

to others I think I should give you the results of the Chaulmoogra oil injections in our own hospital. During the first seven years I had charge there was no treatment except for general ailments, and the cases we had were so far gone that the death rate was invariably above 25%.

When direct treatment with Chaulmoogra oil was started 14 years ago it was as an experiment and only those less advanced received it, about half the patients. We had then 160 inmates, the result was that the death rate was only 15% that year. As more and more were given the injections the death rate came down in successive years to a percentage of 9, 6, 6, 5, 4, and 2.5, while half the deaths that 7th year were directly due to typhoid fever. That year 9 patients were discharged symptom free and the following year 44. Others were at once admitted in their place, all advanced cases. New buildings were put up and more and more admitted, almost all of whom were in advanced stages, so that the death rate went up again to 5% and 6%. In 1929 it was 4% among 560 inmates, while for that year it was only 2% in both Soonchun and Taiku Hospitals. In 1930 our death rate was 2.3. I understand that in the Philippines, where the Government Hospitals are equipped with a large staff of doctors and nurses and all sorts of modern scientific equipment, the death rate is about 5% or 6%, and in other places even larger. I think this is accounted for by the greater virility of this northern race.

Dr. Wilson will probably be laying emphasis on the necessity of plenty of exercise as a part of the treatment. I would do so too. The inmates of our Leper Home do all their own work, all their own home repairs and all their own building. For a number of months past I have had a squad of between 50 and 60 lepers grading with pick and shovel on the site of a new girls' school we are building on our Mission compound. I have offered the head of the section in which this Hospital is situated to make with leper labor a motor-car road of more than half a mile to our Hospital if he

will get it surveyed and get the necessary land for us.

I hold strongly the theory that laziness has most to do with the development of the disease. Why is it that only a third of the lepers in all leper countries are women? I believe it is because the women in all these countries are made to work by the lazy men, so making them unsuitable hosts for the reception of the leper bacilli. When Dr. Sheiga again experiments with the cultivation of the bacillus I would give him a hint to try it on the laziest animal he can find.

I hope that one result of this discussion will be that the Medical Association will send a deputation to the Health Department of the Government General to urge (1st) The necessity of providing accommodation sufficient to take in all the vagrant lepers of the country. (2nd) That a register be kept by the police of all lepers in each District and that the police doctors in each District be ordered either to give them injections or to see that they are given by private practitioners. (3rd) That more treatment hospitals should be established in leper areas having country clinics connected with them. (4th) and most important, propaganda through schools and other institutions announcing that early cases can be cured and that almost all can be benefited.

We well know that for every case seeking admission into our present institutions there are several who are in the early stages, and unless something is done to encourage such to declare themselves and take treatment while in the non-infectious and most curable stage, the leper problem will continue with us.

In conclusion, let me say that the religious results of our work have always been remarkable. In each Mission institution there is a strong church organization and the discipline of the whole institution, which is in the hands of the church officers, themselves lepers, gives little or no anxiety.

We have repeatedly heard lepers say that

they thanked God that they were lepers, for in that way they were led to know the Gospel of Jesus Christ. They have also told us that their great wonder was that people in far away countries, who never saw them, should thus provide for them when their own families had cast them out. When they come into our Homes they soon understand that it is all from the love of Jesus in their hearts, who Himself had compassion on the leper and gave the command to his followers to "Cleanse the leper".

Those of us who have been engaged in this work find by far the hardest part of it to be the sheer necessity of having to refuse admission to so many needy cases. The gratitude of those helped is, on the other hand, a continual pleasure and we are convinced that that there is no Mission work better worth doing than this.

* * * *

Our Contributors

Rev. J. Noble Mackenzie, of the Australian Presbyterian Mission, is superintendent of the Leper Colony at Fusan, and also an evangelistic worker.

Mr. A. C. Bunce, of the International Y. M. C. A., is an industrial specialist at Hamheung, in northern Korea.

Rev. C. A. Sauer, of the Methodist Episcopal Church Mission, is an educationist in charge of the High Schools at Yengbyen.

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Rev. F. S. Miller, of the Northern Presbyterian Mission, is a veteran evangelist who has just retired from the field, having completed forty years of honored missionary service in Korea.

Rev. Earl E. Emmerich, of the M. E., South, Mission is giving special attention to agricultural improvement in rural sections around Chulwon.

Miss C. Howard, of the M. E., South, Mission, is teacher of music and singing at Songdo.

Some Rural Observations

A. C. BUNCE

I HAVE JUST returned from a trip to all the mission stations under the United Church of Canada with Mr. Barnhart and Mr. Clark, our other "Y" men at present in this country. We visited Kando, Chungjin, Sungjin and Hamheung, teaching agricultural subjects for three days at the mission Bible Schools being held at each place. There were well over a hundred attending at each station. At Wonsan we held a ten days farmers' institute with eighty men attending.

Conditions in Manchuria (where our most northern station is situated twenty miles over the Chinese border) are very bad. The self-styled communists terrorise the farmers by murder and incendiarism. They ordered the farmers not to sell any grain and not to pay any rent; those who dared to disobey were punished by having their crops and deeds of tenancy burned before their eyes and, upon the slightest provocation, they were shot. This is not only an occasional thing, it is very common and the lurid glow lighting up the sky-line at night is a frequent sight. These bandits dress in Korean or Chinese clothes and are plentifully supplied with arms which they hide in their flowing robes or loose sleeves. In the dusk it is impossible to distinguish them from good citizens and if the police come into the village they cannot tell who is friend or foe. Is it any wonder then that, at the cry, "The Communists! The Communists!", the police quietly move out of the town? They dare not risk shooting innocent people and their own uniforms make of them perfect targets.

One day a young fellow walked into the office of a fine Korean doctor and held out his hand, saying that he had a splinter and would the doctor please take it out. The doctor took the man's hand in his own and was shot while bending over it. In the same village on the same day another very fine man (the head-

master of the school) was shot in the back. Both these men died instantly and, as far as we could find out, neither of them had ever had any dealings with the communists or given any reason whatever for the attack.

The medical missionary there has had a lot of experience with gunshot wounds and saved many serious cases. One man was brought in sitting up in a drosky; he had been shot twelve hours before and had seven perforations in his intestines. His life was saved. This incident seems to illustrate the typical differences between Christianity and communism. One is non-violent, often painfully slow, very diffident, but constructive; the other is violent, rapid, fatally easy, and destructive. The Chinese police cannot handle the situation and the Japanese are not allowed to because it is in Chinese territory. This destructive communism is also rampant all through the northern section of Korea and a hundred and twenty suspects were arrested ten miles from here a few weeks ago.

The rapid spread of this movement is due to two major factors, first the economic depression and, second, the fact that there is no other liberal organisation with a constructive program for bettering social conditions. You are either a communist or a die-hard. One of the greatest needs, both here and in Japan, is the growth of an intermediate socialistic party which would be tolerated by the police. It should be free to organise a membership in order to remedy social evils by peaceful methods and intelligent study of the fundamental problems involved.

As we look over rural conditions here we find that seventy-five per cent of the farmers are tenants or part tenants; tenancy is on the increase and the system of absentee landlords is increasing with it. The basis of rental (half crop shares with the tenant supplying everything but the land) keeps the

tenant farmer very poor and unable to save enough to ever buy his own land and, in many cases, the tenant is little better than a serf because he owes the land-owner money at an impossible rate of interest. The population is dense and the average farm has only three acres per family; this means, of course, an extremely low standard of living for the majority of farmers. Coupled with this alienation of the land from the workers has come a demand for a higher standard of living and fuller enjoyment of life. Imagine yourself in the position of the average Korean farmer. You have three acres of rented land and furnish seed, labour, machinery, taxes, manure, and experience in farming. For this you will receive half the products of the farm. If the land is all good rice land and does well you will obtain about thirty six *surm* of grain (180 bushels); half of this goes to your landlord leaving 18 *surm* or 180 large *mals*; of this three *mals* must be put away for next year's seed and your taxes will be ₩4.50 or about seven *mals* of grain at current prices. Then, if there are only five in your family, you will eat some sixty *mals* of rice before the next crop comes in and that has to be put aside; these deductions leave you with 110 *mals* to sell to buy clothes, oil for the lamp and cooking, fish, meat, schooling for the children, doctor's attention, travel, soap and amusements. And to-day you obtain sixty sen a *mal*. You would have the magnificent sum of sixty-six yen (\$33.00) for all these expenditures per year.

Then comes along a young man with dreams of a better world. Says he, "Join us and we will sweep away these landlords; you shall have all the land produces; you shall have schools for your children, doctors to serve you freely, and equality with all men. Awake and fight for freedom; it belongs to you and the people; we will take our rights by force! Has any other way ever worked? Become our brother, a brother of all labouring, down-trodden people of the world, a brother ready to fight for a world of justice and equity, and, if

need be, ready to lay down his life for the vision. A brother in the organisation which will rule the world for the people! Become a communist! Help us to set you free! Break the shackles of your slavery and help us overthrow this world's tyranny!" Do you wonder that they respond and think of Marx as their saviour more than of Christ? What would be your reaction under like circumstances? The Church must have a stronger appeal than that.

I have at last started on an experimental village scheme with my senior, Mr. Yi Sung Ee. Three villages have formed a district and are cooperating in building up to a definite improved standard. The process of improvement will cover a period of years and will include the following main divisions: education, health, economics, women's work, boys' work and organisation. Under education we are organising: (1) night schools to stamp out illiteracy, (2) a village library because only a few individuals own any books, (3) a series of general educational lectures on science, geography, history, etc, (4) lectures on social evils such as superstition, drink, marriage, and debt. Under health we are aiming at: (1) building sanitary wells with cement top and lining (the present ones are loosely stoned and infected surface water seeps in), (2) teaching simple hygiene to avoid T. B. and internal parasites (over 90% of the people are infected with these), (3) a clean toilet for each household; in the country the common system is to have two planks across a six foot hole. The last place I stayed had this against the kitchen wall. It was emptied once a year and flies were a plague. (4) A community bath house where possible. Mr. Yi tells an amusing tale on himself: he once persuaded some villagers to take a bath while in town and when he next went to that village to visit he was bitterly attacked for teaching such foolishness. The men had taken cold and developed dysentery so that they were sick for two weeks after the bath. He said he never could teach them anything after that! We have to be careful of innovations.

SOME RURAL OBSERVATIONS

Under the economic division we hope to make our greatest advances in time. We are starting co-operative societies in each village. These do many things; they enable the group to take up projects that an individual could not do alone and provide money for community enterprises such as buying and selling. We hope to experiment in grading, wrapping, and standard box packing of apples for the Japanese market. Also the society should loan money to members at a low rate of interest (on good security); the present rate of interest is often 36% per annum and is one of the brakes on Korean progress. We can also increase the crop production by improved cultivation methods, better seed, and more scientific fertiliser practices. Plowing often consists of stirring the soil about four inches deep: organic matter cannot be turned under and hence the soils all lack humous. The teaching of proper soil cultivation with the use of legumes alone will be a great advance in the agriculture of Korea. We have obtained from Mr. Clark plows, seeder, and cultivators which are being used by the co-operatives in the villages this spring. We had a joint meeting of the villages in a field, the new machinery was demonstrated and taught there. We are supervising the spraying of the orchards and the building of several poultry production plants. We are introducing Leghorn hens and Berkshire pigs; there are already several goats doing well. In the winter we hope to develop handicrafts such as straw rope and mat-making.

Women's work is very much needed and we are arranging for trained nurses and doctors to teach child welfare and hygiene, and

to hold clinics. Also cooking classes will be held to teach the people how to make the best use of the foods they have and how to vary the diet. Potatoes and vegetables are plentiful but the present method of cooking does not make them attractive. For the youngsters we hope to train leaders in the village who will form clubs and teach hobbies, games, and athletics.

We have just started this group and it is still in the experimental stage for it is impossible to say, yet, how far and how fast we may travel. We are trying to work out a program that can be achieved in three years and adapted to most villages in the north. There will be no spectacular changes but we hope for a gradual growth and that will depend largely, if not wholly, on our ability to train the younger generation. When things are black and there seems no way out it is only too easy to say, "Let us smash the whole society and start again!" That doctrine is being preached to-day and its simplicity and easiness appeals to all. Revolution, however, will not make the Koreans more able to co-operate; it will not teach them honesty and business management; it will not teach them better agriculture and make the land produce more; it will not create industries or make for a higher standard of living. It may remove some of the hindrances to growth but all growth itself comes from education and evolutionary development. Christianity should supply the motive power and indicate the means by which we are to achieve a nobler society of men; not as a political body, but as the sensitiser of the nation's conscience in the people.



No Foreigner can be a Missionary!

CHARLES A. SAUER

THE MISSIONARY no sooner arrives on the mission field than he becomes a foreigner in a foreign land. Legally he may always remain so. Practically his success as a missionary depends upon how soon and how well he ceases to be a foreigner.

First of all he is a foreigner because he speaks a foreign language and even after he masters the vernacular he speaks it with more or less of a brogue. His first step in naturalization requires four or five years of hard study. By that time, if he has been diligent, fluency will have taken the place of halting speech to such an extent that his audience will no longer be severely taxed in a conspicuous effort to understand what he says.

His troubles will not be ended, however, in four or even ten years. His goal must be an ability to speak the language as well as those who acquired it at their mother's knee and that will require conscious effort as long as he is a missionary. Certainly he will not stop short of the ability to read newspapers in the vernacular. His burden will be all the more impressed upon him if he deals with the student class who are, of all people, most intolerant of those who murder language in giving birth to thought. The first measure of progress toward naturalization is the conscious effort which is continually being made to become more adept at the vernacular.

But the new tongue is not a bridge across the gulf. It is a token that certain barriers have been cut away so that one may survey the bridge site. Fortunately during these early language study years one may acquire other things besides language. Far more important than the new tongue is the new understanding of customs and ideals, social standards, historical and cultural background, which is so necessary as a basis for real work. Only as these are understood may one be free from those queer acts and ludicrous blunders which

mark the uninitiated in any walk of life. A case in point is that of a lecturer touring the Orient who, being impressed by statistics as to the ravages of the great white plague, decides to stress the need of fresh air in sleeping rooms as one phase of his lectures. His minute and detailed directions as to how both sashes of the window should be opened are listened to in the most polite silence by his audience, because their only knowledge of such windows has been gained from an occasional sight of a missionary's residence. It is thus possible to reveal a wide knowledge of one's subject and at the same time have little appreciation of its application to the particular situation at hand.

Only as one comes to know intimately the life of the people will his contacts with them mark him as one of them. The appropriate remark in a casual conversation breaks down many barriers and the irrelevant remark sets one off as queer.

But knowledge without appreciation is valueless or worse than valueless. No one likes to have his defects referred to, and least of all does he like to have himself classed as inferior because he is different. To the missionary, trained in a land teeming with automobiles and shrieking with radios, any land not so burdened may seem backward and hence inferior. If one would be a missionary he must quickly learn that because people live differently the conclusion is not that they are inferior. Indeed the very opposite may be true.

The failure to appreciate local interests and national culture may then always mark the missionary as a foreigner. To portray American ideals and American history and American heroes is the sure road to American hearts and American hearts only. Some incident in the life of an Edison or a Lincoln or a Washington may well serve to illustrate a

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point, but Oriental ears tire of Occidental greatness. The insinuation is that there are no great men and no historic events in Oriental history that may serve the purpose. The reading of English books gives a good background for addressing an English speaking audience of the type that reads or cares to read that type of book. If one wishes to get a proper background for addressing a Japanese audience he will need to read Japanese books and Japanese newspapers. The study of local history and geography and biography, of proverbs and household sayings and folk-lore, pays great dividends to the missionary who would cease to be a foreigner.

The most characteristic mark of the foreigner is the color of his skin and the missionary must lose even that. Someone has said that the way to obviate the Yellow Peril is to treat the Oriental white. Be that as it may it does not solve the problem for the individual missionary. His only problem is to forget that he is white. One calls to mind the remark recently made concerning the new president of Fisk University, "He is the blackest white man I ever saw". A similar tribute was that contained in the words of Booker T. Washington concerning the late Rev. Samuel McChord Crothers, of First Parish, Cambridge,—“He is the only white man I have ever met who did not know that I was a negro”. Value as a missionary is in inverse ratio to consciousness of racial difference.

This means, among other things, that the missionary must lay aside the badge of the white face and wear only the badge of merit. It is no longer true on most fields that the missionary, regardless of his youth, is better equipped for a given position than any national. And yet twenty are willing to go out as a missionary in the capacity of head of a school or superintendent of a district where one can be found who will go to take any subordinate position under an Oriental leader. No wonder it has been charged that “Christianity has never crossed the color line”.

The final step in ceasing to be a foreigner

appears with the coming of true love for the people amongst whom one's lot is cast. Love may laugh at locksmiths but never at the object of its affection. Love tolerates no derogatory remarks, no jests at the expense of the one loved. In spite of himself he finds all too common such breaches of etiquette as conversing with another missionary in English when there is present a non English speaking national, and finds that he did not even think it necessary to apologize or to interpret the trend of the conversation. He has indeed a long, hard road to travel before he eradicates from his daily life those unintentional slights which indicate to the Oriental brother that somehow there is a difference between the missionary's love for his own race and for the people among whom he labors.

And, whether the missionary likes it or not, the Oriental places chief emphasis upon love when he discusses primal missionary qualities. Some time ago Dr. Hugh H. Cynn, was asked to answer for a missionary magazine the question, “What kind of missionaries do the Korean people want?” We are surprised beyond measure to find in his reply no reference to scholarship or outstanding ability. Indeed he even laments the fact that most discussions as to desirable missionary qualities place chief emphasis upon “efficiency and knowledge, executive ability and managerial art”. He does not think of the new type of missionary as one selected as an “ambassador of ideas to the Orient, selected as peculiarly fitted for this type of leadership in China because of striking success in doing the same type of work in America” as one of our missionary leaders has so recently phrased it. Dr. Cynn tells us that the primal quality that determines a missionary is not success and not ability and not efficiency, but love. “Mission boards need not concern themselves with intellectual leadership and efficient control,” he says. “Give us men of warm, generous, spontaneous love.” Most of us are willing to be called as an “ambassador of ideas” but how few care to go to the foreign field just to live a life of love!

And yet they call for men of love.

I listened to the enthusiastic reports of American delegates to a recent convention. They talked of gunboats in China and marines in Nicaragua in a way that made me say "That was worth while." And then last of all came the Chinese delegate. He admitted that he had none of the enthusiasm of his fellows.

"What do I care about gunboats at such a time?", he said. I wondered what he wanted. Of course he wants justice. At any rate he ended his talk abruptly by saying, "No foreigner can be a missionary". And somehow I was glad that he added, "No missionary can be a foreigner".

The Union Church of Seoul

WM. C. KERR

(Present Pastor of the Seoul Union Church)

THIS IS THE STORY of the Union Church of Seoul as gleaned from its records. The church is forty-five years old this year, and it seems a fitting time to tell something of what has happened during that period.

In July of 1886 the Northern Presbyterian Mission appointed a committee to confer with the Methodists in regard to the establishment of a church organization and the erection of a church building. It seemed to the joint committee, which met on July 17th, that there were enough foreigners in Seoul to warrant the erection of such a building at no distant date.

Following the recommendation of this joint committee, the foreigners of Seoul met on July 25th and decided that the communicant members of the various churches represented form themselves into a church organization. Messrs. Bunker, Underwood and Appenzeller were appointed to draft rules, while another committee was to look after the services until the new constitution should be drafted. It was decided also that Drs. Allen and Scranton and Mr. Hulbert consult Capt. Parker, the United States minister, as to the advisability of erecting a church building, that they look up a site, and report on plans and cost. The minutes of the meeting state that a discussion followed as to "whether those present were actually an organization, this discussion being more spirited than spiritual!"

Capt. Parker allowed the use of the legation office for the services, which were held subsequently on Sunday mornings at 11 o'clock. The Episcopal service was supposed to be used on alternate Sundays, but this plan was soon discarded.

On Nov. 3rd of the same year the constitution was adopted, and the records say that it was signed by nine persons, though a number of other signatures must have been secured shortly after that. Among these early signers, there is the name of one Japanese gentleman, and he was elected a trustee the following year.

The constitution states that any one who is in good and regular standing of an evangelical denomination may become a member by signing the constitution; while any non-member may become so upon confession of faith in Christ, assent to the articles of the Apostles' Creed and the acceptance of the Bible as the word of God. Mr. H. G. Appenzeller was elected the first pastor. Two years later Mr. H. G. Underwood was elected to this office.

In 1888 it was decided to hold the services in the guest house of the Presbyterian Mission. The matter of securing a lot for a church building continued to come up for discussion, and in 1889 three possibilities were reported on; one in front of Steward's to cost \$300 Mex., one in front of the Russian legation to cost \$100, and another in front of the American

THE UNION CHURCH OF SEOUL

legation. Of these, the last mentioned met with most favor.

The finances of the new organization were as yet not greatly involved; but pulpit furniture was soon required; then hymnals, a bell, a communion set, and a pulpit Bible. The latter proving to be an imperfect copy, another had to be ordered from America. For a church bell there was put into use one that had formerly been used in a Buddhist temple. This weighed 150 lbs, and cost Yen 25. By this time the services had been transferred to the school chapel of the Methodist Mission, and in return for its use, including lighting, heating and the general care of this room, the school was allowed the use of this bell on week days.

In 1890 land in front of the American Consulate was bought in conjunction with the Reading Room Committee and the "Ladies' Tennis Club." For the payment of \$250 Mex. the church secured the right to a plot 70 feet deep and 40 feet wide, the whole plot having cost \$800 Mex. The church's share was soon oversubscribed, and the pastor could report the next year that "we have acquired a good church site."

Evidently the use of the church bell did not compensate for all the expenses of holding the services in the school chapel, for the next year the sum of \$200 was paid to the school for coal. At the same time the treasurer was appointed a committee of one "to receive a fair price for a broken lamp in the hands of Bro. Hulbert".

The church was looking out for wider contacts for, communications having been received from the Evangelical Alliance, a committee was appointed in 1892 to perfect a connection with this body. In this year the hour of service was changed from 11 A. M. to 4 P. M.

The matter of a church building kept coming up for discussion, and on May 4th., 1893, it received its most thorough consideration. Word had been received about the successful use of the Union Chapel at Chefoo, and this

inspired the feeling that Seoul might follow that example. However, although all were willing to contribute, it was decided that the time had not yet come to build. Even a suggestion that each member contribute \$1 a month toward building eventually did not pass. Almost all the arguments pro and con that might be used now were brought up in the discussion that day.

Elections must have been exciting in those days of the "gay nineties", for in 1894 it took six ballots to elect the pastor, and this was only a few more than on some other occasions. One wonders whether the suggestion which someone made that the pastor receive a salary of \$300 had anything to do with that.

In 1904 there began what later proved a great power in the life of the church—a series of annual Bible Conferences. Along benevolent lines, substantial contributions were made to the Home for Destitute Children.

In 1905 the services were transferred to the First Methodist Church; to Ewha Chapel in 1907; the Sunday School had been developing splendidly under the leadership of Dr. Hirst. He was succeeded in 1907 by Mr. Gregg. For a good many years no regular church offerings had been received, special offerings only being taken up as there was special need. At times the money needed was collected pro rata. In 1911 dues of one yen a year were decided on, and then in 1913 the change was made to a regular Sunday offering.

The Rev. Allen F. DeCamp began his long and useful pastorate in 1911. Coming out after a long life in the pastorate in the homeland, at a time when most men would have thought only of taking a much-needed rest, he flung himself into the task of ministering to the foreign community in the city, entirely without remuneration. This pastorate continued until 1927, when he resigned and returned to America with his family. Not long after that he was called to his rest. Mr. DeCamp was succeeded by a second generation missionary, the Rev. H. D. Appenzeller, whose father, the first pastor, had been elected

to the pastorate for three subsequent periods of service.

During those years there were only occasional references made to the lot which the church held. In 1912 willingness was expressed to rent it to the Foreign School, but nothing ever came of this. In 1916 an extract of the minutes of Nov. 27, 1890, was given to the Chairman of the Seoul Union, in which the limits of the said site were clearly defined. This was done in order to eliminate any possible difficulty.

The Sunday School was growing, and to meet its needs the beginnings of a library were established. Other work for the children, in the nature of organizations of Boy Scouts and Camp Fire Girls (later changed to Girl Reserves) were started. In 1919 the services of the church were transferred to the Pierson Memorial Building. In Nov., 1930, the experiment of holding sectional meetings for different parts of the city was tried. This has resulted in a large increase in total attendance at weekday prayer meetings.

Almost from the beginning of the church organization, regular weekly prayer meetings have been conducted for the whole community, the homes of missionaries being used in turn as places of meeting.

In 1924 a proposition to build a church on the Seoul Foreign School site was presented to the trustees, but was not carried out. In this year the services were transferred to Morris Hall, the Foreign School auditorium. The church found this the most satisfactory place of meeting of any up to this time and for some years there was little further talk of erecting a church building. Even the claim to any part of the Seoul Union property was gradually relinquished, so that when this property was sold for about one hundred times what it had cost in the first place, the church did not feel that it had any moral claim to any of the

money. Recently, however, the feeling of the need for a real church has come to the fore again, and the possibility of buying a part of the Foreign School property and erecting a building on it is being seriously considered. The final decision will not be reached before this article goes to press.

(Since the above was written definite decision has been made to begin a building program for Seoul Union Church—Editor.)

To realize that the Union Church is now almost 45 years old; that so much has been contributed to its life by valiant servants of God, many of whom have been called to their reward; and that there is a definite place in the life of the city for this organization at this present time, gives one the inspiration to attempt to follow worthily those who have gone before.

Pastors of the Seoul Foreign Church

Elected:

- 1886. H. G. Appenzeller.
- 1888. H. G. Underwood.
- 1890. D. L. Gifford.
- 1891. H. G. Appenzeller.
- 1892. S. A. Moffett, (pro tem.)
- 1893. W. M. Junkin.
- 1894. S. F. Moore.
- 1895. H. G. Appenzeller.
- 1896. F. S. Miller.
- 1897. C. L. Reid.
- 1898. H. G. Appenzeller.
- 1899. D. L. Gifford.
- 1900. J. R. Moose.
- 1901. S. F. Moore.
- 1901. A. G. Welbon.
- 1902. H. O. T. Burkwall.
- 1903. C. G. Hounshell.
- 1903. C. E. Sharp, (acting.)
- 1906. C. G. Hounshell.
- 1907. W. D. Reynolds.
- 1908. J. S. Gale.
- 1909. F. G. Vesey.
- 1910. J. L. Gerdine.
- 1911. A. F. DeCamp.
- 1927. H. D. Appenzeller.
- 1928. W. C. Kerr.

The Monastery of the King's Delight

F. S. MILLER

SOME THREE hundred years ago, Seijong Tai Wang, king of Korea, feeling tired of the routine of his palace in Seoul and sick of the world in general, was carried in his twelve man, yellow silk palanquin to the "Flight from Custom" Mountains, thirty miles east of Chungju. He was escorted to a monastery perched high on the slope under a granite cliff that rose, block on block, one hundred and fifty feet toward a light blue sky flecked with fleecy clouds. So much did he enjoy the place that it has ever since been called "The Monastery of the King's Delight".

When Pastor Kwak asked the abbot of the one large and six little monasteries of these sacred mountains to permit us to hold a conference for the deepening of our spirituality among the mountains, he assigned us to this monastery.

To avoid the heat of the midday, I had started early on my bicycle and pushed and lifted what now became my burden about one thousand feet up the narrow, rocky, rooty path, shaded by dense foliage, till I turned the corner of a cliff and heard from far up the mountain-side the yodel of the priest, our host. He expected us that day and was anxious lest we miss the road. I shouted for him to send a servant for my wheel and, leaning it against a tree, I climbed several hundred feet till I met a boy whose fat face was brightened by a broad smile. He placed his palms together in front of his breast, bowed low and spoke his welcome in the humble priestly fashion. I told him where to find the wheel and continued climbing till I met the priest coming down to give his polite greeting with the same low bow.

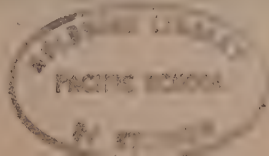
Seeing I was warm and tired, he asked me to turn aside into a cool cave, under a pile of great cubes of granite, and showed me a waterfall deep down between the blocks that form the floor of the cavity. Then he led me

up steep paths and rough stone steps to the little terrace on which stands the monastery. This is a tiled building, forty by twenty four feet, with a shrine to Buddha in the center and a sleeping room at each side of it. An earthen floored kitchen forms a lean-to at the upper end. The kitchen stove is built of large stones and clay into which are set wide, shallow rice-pots; the flues from the stove pass under the stone and clay floors of the rooms and supply them with heat.

Beyond the kitchen end of the building is an eight by eight foot tiled shrine dedicated to the spirit of the Great Dipper, and above it, on a rock, is a similar shrine to the spirit of the mountain. You can obtain any of three worships that you pay for, or you can throw out all three anchors to windward if you have the ready cash. But worshippers seemed very scarce; during the five days we stayed in the monastery we saw not a single suppliant and no sign of worship of either Buddha or the spirits, except that occasionally food was placed in front of them by the priest. In spite of the efforts to revive Korean Buddhism the people seem to take very little interest in it and refuse to support it, the priests tell us.

From a cleft in the rocks between the shrines comes a hollowed-out sapling carrying a tiny stream of ice-cold water to a large clean pine-log water-trough, from which it is led in saplings to the kitchen door where the utensils are washed and toilets attended to. Everything is as clean as the priest can keep it, much more sanitary than the ordinary inn. The priest will allow no one to put his lips to the gourd he uses as a dipper at the trough.

At the end of the porch of the large building is a picture of Buddha and his five demon police with their weapons; one would not enjoy meeting the police on a lonely road. In front of the picture is an altar with a red curtain hanging from it. To my surprise, the



priest raised the curtain, unlocked a large box and took out a supply of rice for the day. Probably some shrewd priest saw the advantage of committing the stock of rice, the greatest temptation in the monastery to thieves, to the keeping of these demon police, from beneath whose terrible eyes few Koreans would dare to help themselves.

As I rested under the shade of the cool, tiled roof and feasted my eyes on rock and foliage and flower, the boy brought up my wheel. The priest would not allow him to accept wages but he saw that we paid heavily for it when our accounts were settled. I lay down on the warm floor to rest my aching back. The priest brought me a bowl of ice-cold water and one of jujubes, freshly washed, a fruit like a small prune but brilliant red in color. Then he went to the edge of the terrace to call down the slope and keep his guests from taking the wrong path. He would make a good hotel keeper, in fact that is the chief part of his business, the only part the public demands.

Just below the terrace is a tree bearing berries on which a half-dozen black squirrels fed unafraid. They show white beneath and have tufts on their ears. Chipmunks run to and fro over the rocks around the building without fear. A handful of boiled rice lies on a stone waiting for a magpie to help himself. Song birds among the undergrowth supply sweet music.

Across the gorge a granite rock rises a hundred feet, broken by seams here and there over its surface, from which grow pines of surprising size, considering their invisible root-space. They lean out from the cliff at all upward angles; other trees purchase lodging on tiny terraces where a few fallen leaves mixed with decayed granite, wet by night dews, supply nourishment.

Close below this rock, a slope comes down the mountain-side filled with dainty cleft-leaved maples, a tree like dogwood, grapevines and magnolias—"tree lotus" the Koreans call them. Just below this slope a more broken mass of granite blocks, with trees in their

crevices, rises seventy feet and is crowned against the sky by a lacelike line of pines and boulders. At the end of this beautiful screen we looked far down the valley between rocky but well foliated cliffs in the middle distance to a more remote forest-covered ridge.

Azalias abound and have already dropped their flowers but the grapevines, magnolias, and "dogwood" are in full bloom and border the nearby streams with their beauty, filling the air with their fragrance.

Imagine one and two storied houses tossed into a gully and piled topsyturvy with caves under them through which waterfalls break, and you can see the gorge. Up the larger rocks the priests had built ladders over which we climbed in search of places to hold our meetings for prayer and Bible study, places where the sound of falling water would not interfere, a flat sunny rock the first hour, one shaded by a magnolia in full bloom, the second.

The mornings were devoted to a prayer-meeting and two hours of devotional Bible study, one taught by our second-generation missionary, Rev. Bruce F. Hunt. The afternoons were given to mountain climbing and in the evenings we met in the priest's sleeping-room for conferences about the work.

The priest and the boy served the Koreans with good meals of well cooked rice, delicious seaweed fried in hot sesame oil, and rare mountain greens at the rate of ten cents a meal—all they eat. Some of the greens the priest gathered while out walking with us, food we would have passed by, or trampled under foot. The floor of the priest's sleeping-room, covered with tough, oiled, mulberry-bark paper and rubbed to a bright polish, afforded a warm bed, as soft as the Koreans are used to. Blocks of wood served as pillows, just as in their own homes. Between times they had good, jolly fellowship, full of tricks on each other and hearty laughter, in which the priest joined.

In private the boy told me that his parents are Christians but he had opposed them in

their change of faith. That he had come to the mountains for his health but did not intend to become a Buddhist. This seemed true for when the priest was away the boy beat the gong and sang the priest's songs with great laughter before the little whitewashed clay image. Pray that this prodigal may soon return to his parents and join them in their faith. The fact that he and we were led to the same monastery looks as though the Shepherd were seeking His lost lamb.

In our afternoon climbs, when we reached

the top of a peak, we sat on the rocks and looked away to the south and west over broken mountain range after range till our eyes could just distinguish the farthest peaks from the sky by their slightly darker blue. One would think Korea all to be mountains did he not know that the spaces between are full of rice valleys and villages. Here and there we could indicate churches that are already started, but most of the ranges told of valleys yet to be worked and they stimulated us to seek Divine power to go in and occupy.

Preface to the Revised Union Hymnal

THE WRITING of hymns in the Korean language has been beset with difficulties from the start. Some of the earlier hymns were merely adaptations from the Chinese hymnal, and therefore hard to understand. But the great difficulty has been to adapt the phrasing and accent of the Korean line to western tunes. Where the music has a succession of long and short beats it lends itself to the ordinary Korean rhythm. But in the case of the large number of tunes where the succession is short and long, either the accent and phrasing have to suffer, or else most of the lines must begin with a monosyllabic word. Hymn-writers early set themselves to contend with these difficulties.

The first evangelistic hymnals in use in Korea were the *Chan Yang Ga* issued by Dr. Underwood about 1893, the *Chan Mi Ga* of the Methodist Episcopal Church, published in 1896, and the *Chan Song Si* published by the Northern Presbyterian Mission in 1896.

In 1905 began the movement on the part of the Presbyterian and Methodist Missions for uniting various kinds of work. One of the results of this was the decision to have a union hymn-book. Mrs. W. M. Baird, Rev. F. S. Miller and Mr. D. A. Bunker were chosen as the committee, and at the second meeting of the General Council in 1906 they reported progress toward the realization of

such a book. The previous hymnals were to be the basis for this new book, but the hymns were to be revised as necessary, and new hymns were to be given an equal chance with the old ones. The following tests were set up: the consistent use of honorific language, clearness of construction, propriety of thought, and soundness of doctrine.

This new book, the *Chan Song Ga*, appeared in 1908 in an edition of 60,000 copies, after some delay on account of a disastrous fire in the printing house in Yokohama. By 1910 there had been issued 225,000 volumes of this popular edition, and the next year 50,000 more were ordered. The music edition was prepared for publication by Rev. and Mrs. A. A. Pieters and, for lack of funds, was published privately. A pocket edition was published also. Later, unbound copies of the pocket New Testament were purchased from the Bible Society and bound together with the small hymnals.

In the next music edition Mrs. Pieters transposed a large number of the tunes to a lower key, because of the difficulty that had been found in singing in the regular keys. This second edition, published in 1916, was sold out in four months.

Up to this time the work of publication had been carried on by the Hymn-Book Committee of the Federal Council; but in 1918 this was

turned over to the Christian Literature Society, the matter of the words and music only being left to the Committee. There was much talk of the need of a thorough revision, but no progress was made toward this end.

During the 22 years of the *Chan Song Ga*, from 1908 to 1930, 595,000 volumes of the words edition, 111,000 of the pocket edition and 68,500 of the music edition have been circulated, a total of 874,500 copies in 43 issues.

The demand for a different sort of hymnal resulted in the starting of work on a "Hymnal for Korean Youth" in 1922. For this book 100 hymns were gathered by a committee of which Miss Mary E. Young was chairman.

The need of a new hymnal became acute when the great earthquake of 1923 destroyed the printing house in Yokohama, and along with it, the matrices of the hymnal. The new "Hymnal for Korean Youth", which was in the press at the time, was destroyed also, though, fortunately, the original copy was not lost. It was now decided to combine this with the *Chan Song Ga*, with such revision as might seem advisable. A circular was sent out to secure opinions as to which of the old hymns should be deleted, there being a large number that were practically never sung. The Hymn-Book Committee, with co-opted members, was divided into sub-committees, to each of which was assigned a part of the hymns for revision. After one group had worked over its allotment, these were sent to another sub-committee for review and further correction. It was soon felt, however, that this work needed unification, and it was therefore all entrusted to a Final Revision Committee.

This Committee was instructed to make selections from the *Chan Song Ga*, from the "Hymnal for Korean Youth" and from new hymns; to revise as necessary, arrange the book under topical headings and compile indexes; and to refer the completed whole back to the Hymn-Book Committee of the Federal Council. The Committee consisted of Mr. Kim In Sik, Rev. Pyun Sung Ok, Rev. Appenzeller

and Rev. Wm. C. Kerr, with Rev. W. J. Anderson serving for a time during the absence on furlough of Mr. Kerr.

The following questions were kept in mind, as guiding principles :-

1. Are the Korean translations reasonably similar in thought to the originals?
2. If the hymn is not a translation, is it an acceptable, well-written hymn?
3. Do the words correspond with the tune in rhythm and accent?
4. Is the music score correct in the old music edition?
5. Is the key used in the former music edition satisfactory?
6. Should any of the present verses be omitted?
7. Does the tune suit the hymn? If not, what tune would do better?

When the matter of using old Korean music was brought up, it was the Korean members of the committee who opposed it, on the ground of the bad associations connected with such tunes.

The committee held weekly sessions for four years, until January 1928. The total number of hymns selected was 314. Over half of these were from the *Chan Song Ga*, and some 70 from the "Hymnal for Korean Youth". A small number were new translations, and a half dozen were original hymns by Korean authors, the winners in a contest. Practically all the old hymns were revised, many of them radically. Phrasing and accent were both considered most important; but, in cases where there was a conflict between the two, the former was given precedence, in order that a word might not be broken in two at the wrong place by the musical accent. It was deemed allowable for the accent to fall on the second syllable of a Chinese compound, though this was not allowed in the case of native Korean words. Because of the development of musical ability in the churches, it was felt advisable to restore tunes, that had been lowered in pitch, to their original key. A subject index was prepared, and, on the basis of

this, new hymns were selected for translation to fill in sections that were not sufficiently represented. When the Final Revision Committee had finished its work, this was submitted to and accepted by the Hymn-Book Committee of the Federal Council.

All of the indexes, except the subject index, were prepared by Mrs. Pieters. The proof-reading was done by Rev. and Mrs. Pieters and Mr. Kim In Sik. The business details were handled by Mr. Gerald Bonwick of the Christian Literature Society.

As musical type was not available, it was found necessary to produce the book by the following method :—first, the music was copied by an artist, who also wrote within the staff the first stanza of the hymn. Then the words of the whole hymn were set up in Korean type. Finally, the Korean and English titles were added, and the whole photographed and made into a metal plate.

Fire once more wrought havoc with the plans for publication, when the Seventh Day Adventist Press in Seoul was burnt to the ground. In this fire all the printed sheets were destroyed. Happily, however, the plates were not injured, but there resulted further delay in the publication of this badly-needed book.

With due gratitude to those who, in the early days, paved the way for a hymnology for the Korean Church, as well as to those who have labored with the Committee in giving this volume to the Church; with the hope that not only many of the old deficiencies may have been remedied, but that a much larger number of hymns than before become available for use; and with a prayer that this Hymnal may be a stimulus to the Korean Church to advance to the point of possessing an adequate hymnology of its own, the Committee sends forth the result of its labor.

KIM IN SIK
PYUN SUNG OK
WILLIAM C. KERR
HENRY D. APPENZELLER
(Chairman)

The Final Revision Committee.

Our Business Manager's Column

Congratulatory remarks are often made upon the variety of advertisements found in our pages, in view of the very limited field of suitable advertisers in Korea. We certainly appreciate the steady interest that a number of organizations have shown in this matter for many years; for instance Messrs Sale and Co., Ltd. have been with us almost ever since we commenced our advertisement section. The beautiful picture of an English village, that they are now running in favor of the New Ford Car, is much admired.

* * * * *

The Standard Oil Company of New York is another patron of many years' standing and always occupies a prominent position. The Y. M. C. A. Industrial Department also, and the E. D. Steward Co. never fail to set forth their specialities month by month.

* * * * *

By the way, are you aware that Mr H. W. Davidson is the Seoul agent for life assurance with the Sun Life Insurance Co. of Canada? No company is better known for favorable rates, variety of policies offered, and absolute reliability. His fire insurance policies, for the North British and Mercantile Insurance Co., are very popular, especially at the Beaches.

* * * * *

The "Morning Calm" notepaper, in which Mrs. W. D. Reynolds has taken so much interest, is now on sale at the Christian Literature Society Bookstore in Seoul. Each packet contains notepaper in two sizes, illustrated by 12 striking pictures, the work of Mr. Choy Sin Young, with envelopes to match. See advertisement.

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We are glad to welcome several new advertisers, among them being the Columbia Grafonola Co., the Chosen Transportation Co., the Soonchun Chinchilla Rabbity and the Frigidaire Company.

By-Products in Agriculture

EARL E. EMMERICH

THE GREATEST NEED in Korean agriculture today, as I see it, is the better use of by-products. To speak of by-products in Korea is to speak of an unknown quantity, because figures are not available, but it is easy to see that estimates of values go considerably past the million yen mark each year. Realizing that modern industry has been founded largely on the use of waste products, it is with great interest that we approach this subject in Korea.

For an American agriculturist it is very difficult to obtain a complete view of this subject, therefore I wish to discuss details with the missionaries on the field and get what help they will give me in making my discussion more complete. I feel hesitant in making any remarks because of my unfamiliarity with the country, and I trust that these will be considered as merely an effort to learn more from those who are better versed in Korean conditions.

Many by-products of Korea are different from those of other countries. Some are the same, but many are unknown to Americans. Of the two major products we have the following by-products: Rice bran, broken rice, discarded rice, rice polish, pitchie,—the residue of bean curd (*tubu*), bean cake,—the residue of bean oil (*chang*), and discarded beans. There are a number of brans, as follows: buckwheat bran, kaffir-corn bran, millet bran, *Panicum frumentaceum* (a type of millet) bran, wheat bran. Cotton seed is plentiful in some sections. Sesame cake, the residue of sesame oil, is also to be found in many sections. Silk-worms have two by-products, the dead worms and the silk-worm fertilizer. Brewery grain is steadily on the increase. The blood and bones of animals are to be had in all sections, while fish entrails form a by-product from the fisheries.

Whenever a higher form of usage is discov-

ered for an article it is to our advantage to use it likewise. Rice bran and wheat bran can be used as fertilizer but it is worth considerably more when fed to animals, and the manure of the animals used as fertilizer. Rice polish is a valuable food for stock, but is used to a greater advantage in art. Most of these by-products that I have mentioned are now used as fertilizers, but their value as stock food is immeasurably more.

First we shall discuss the two major plants of Korea because of their importance to Koreans. The use that the Korean makes of these plants, the rice and the bean, is as interesting as reading a novel. Both have their history dating back into the very beginnings of Korea, both have been developed to a larger extent in the Orient than in the Western world.

As we travel from the north to the south of Korea, we find everywhere paddy fields upon paddy fields. Even the sides of mountains have been developed into rice fields and this has been done at great expense of labor. Rice is one of the most difficult of crops to cultivate, and we are not surprised at the large part it plays in the life of Koreans. A Korean says to me, "A woman can cultivate the *pot* (dry land) but men have to farm the *non* (wet rice land)".

The Korean is skilful in the use of straw. It covers his house, it makes his sacks, he weaves it in his mats; he mixes it in the mortar for the walls of his house, it feeds his cattle; it fertilizes his fields, he makes into his shoes; all this the Korean does by the use of straw. Therefore the straw alone occupies an important part of Korean life. At present rice bran is used for fertilizer. Due to the method of milling, much of the rice bran and polish are made unfit for animal food, because large quantities of stone remain in the product. When rice is brought to the mill it

is run through a sieve, and all undeveloped rice and grass seed are removed. This is a valuable stock food, and sells at a low price. Broken rice grains removed from the whole grains are sold as human food at a reduced rate. As rice occupys such an important part in the Korean life it is essential that the greatest use be made of its by-products.

Rice bran is one of the best stock feeds to be secured in Korea. It sells at such a low price that it supplies the elements of food cheaper than any other product. It can be fed to horses up to one half its concentrates, though it should not be fed to other animals to such a large extent. It has been estimated that a pound of dry rice bran costs about one sen.

One of the saving factors in Korean diet has been the use of beans and peas. The use made of beans in the Orient is far more than that in the Western world. A sauce and a curd are made from beans; in the making of these articles of food there is a residue remaining from each. In the making of sauce the oil is pressed from the beans, leaving a cake. For a number of years the Orient has shipped loads of this bean cake to the Western world to be fed to cattle. California cattlemen have long recognized bean-cake as being a specially good stock food, and have paid extra prices for it. This cake is used all over Korea as a fertilizer, but is far more valuable as an animal food.

Bean curd, the poor man's meat as it is called in some sections, has a residue called *pitchie*. This has long been recognized by missionaries as a valuable stock food. This product is generally high in water content, going as high as seventy-five per cent. This makes the dry matter more expensive than it appears at first; the cost of *pitchie* is about three sen a dry pound.

One of the interesting surprises I have had in Korea is the great number of brans. Nearly every grain has a bran of one variety or another. My first surprise came from Rev. Bruce Hunt telling me about kaffir corn bran. Although unknown in America, I feel certain

that it is valuable in food value. The second came in the form of millet bran. I find there are two varieties of millet bran, the ordinary and the barnyard kinds. Buckwheat has two brans, after the hulls are removed a first layer is removed, this is called buckwheat bran; then a second process is practised in which buckwheat polish or another bran is removed. Wheat bran can be secured but is generally quite expensive, due to its scarcity. They also remove a bran from barley, this is about equal to wheat bran, though it is a little less in proteins and a little more in nitrogen-free extract. I have not inquired as yet into the residues from barley made into malt, though I know a great deal of malt is made for use in making candy and drinks.

Many have told me of cotton seed and its possibilities, but I have seen very little cotton seed in Korea. I am informed me that a great deal of it is shipped into Japan to feed cattle. Cotton seed is a valuable food, but must be fed in small quantities, and cannot be fed to hogs successfully. It is, in fact dangerous to hogs.

Silk-worms give us by-products also, in the form of dead silk-worms and silkworm manure. These are both high in food value, though I cannot find any information on the feeding of either of these over a duration of time. Rev. L. C. Brannan tells of a farmer using the manure to feed his cows. The man claimed it to be good. The dead worms would naturally be high in protein content, because all worms and bugs give a protein diet to birds and poultry.

There are three kinds of sesame grain, the white, black and the wild. When sesame oil is made there is a residue remaining called sesame cake. According to the three kinds of grains the cakes vary in quality. Sesame cakes are reported in Europe as having been fed successfully to stock.

In making alcohol drink from rice there is a residue called *moju* or brewery grain. A number of the brewery houses keep hogs and feed them on *moju*; although the brewery

business increase is not a welcome sight, the residue is put on the market at a cheap price. It has a great deal of food elements in it but should never be fed alone to any animal. Someone has said that so much evil has come from the grain that we should try to use its residue to the greatest possible good.

Prices do not always mean everything when speaking of by-products, because many men find these on their hands and have no way to dispose of them. I realize that this is only an approach to the subject of products, but hope it may start others thinking on their better usage in Korea.

Here is a table of Korean grains and by-products to give an idea as to the cost in yen :

Product	Cost of 1 <i>kun</i> (1 lb.)	Cost of 1 <i>mal</i>	Cost of 1 cake	Weight of <i>mal</i> or cake	Cost of 1 dry lb.
Pitchie	.007	.10		15 lbs.	.028
Rice Bran	.01	.10		10 lbs.	.011
Bean Cake	.027		¥1.20	45 lbs.	.03
Rice Brew- ery grain	.007	.07		10 lbs.	.028
Sesame cake	.03		¥1.10	38 lbs.	.033
Beans (high grade)	.036	.40		11 lbs.	.04
Beans (low grade)	.03	.33		11 lbs.	.034
Wheat	.045	.45		10 lbs.	.049
Buckwheat bran	.02	.12		6 lbs.	.022
Corn	.03	.30		10 lbs.	.03
Barley	.05	.35		7 lbs.	.055

A Little Child Shall Lead Them

MISS C. HOWARD

EVERY DOOR of Soon Okie's home was closed—every one except the back door; that is to say, the outlook of the whole household was backward. The keeping of old feast days, the offering of sacrifices to departed ancestors and the worship of evil spirits who were supposed to live in and about the house, these occupied the time and strength of the entire family and left to them barely enough money for their daily needs. But these rites must go on, else the evil spirits would be angry and bring misfortune, or the spirits of the departed would be insulted and the whole future of the family imperilled; so the door was carefully guarded in order that no influence might enter that would interfere with the carrying out of these obligations.

But one day a bright-faced, happy-hearted child slipped in through this door and, in the unceremonious manner of childhood, began to play with Soon Okie and to tell her of the morning's happenings at the kindergarten which she attended. With no thought of any one else, the two were engaged soon in rehearsing the morning's program. Songs and games and stories entered in and the courtyard served as a drawing-board on which

the children's drawings were reproduced.

Inside the house sat Soon Okie's mother and grandmother. Their work had been laid aside, for they were fascinated by the change which had come over Soon Okie in an hour's time. Her thirsty little heart and soul were drinking in happiness as a drooping flower drinks up the sweet-scented raindrops and the transformation was no less real and wonderful.

They called the two children in and soon found that the little stranger was a neighboring child and that she was a regular attendant at the kindergarten, which proved to be within five minutes' walk of their house. Secretly they purposed in their hearts to send Soon Okie there, but to open the front door of their home one must pass grandfather, and with fear and trembling they thought of what a scene there might be with him should this purpose be made known. But God works in wondrous and mysterious ways.

Soon Okie's father was far out in the country merchandizing. That very day a letter had come from him, saying that business was better than in a long time and of course grandfather felt good over that. That evening Soon

Okie slipped into his room, and with bright eyes and eager heart told him what a happy time she had that afternoon and of all the things she had heard about the kindergarten. Then she said, "Grandfather, I wish that I could go there", "Hush, hush", said grandfather, "what sort of a noise is that you are making?" But grandfather wanted to go, too, and the next morning he put on his long white coat and little black horse-hair hat and went out. No one knew where he was going and the front door was carefully closed behind him. But he inquired the way to the kindergarten and, going in, informed the teacher that he had come for a sight-see. She was very courteous and bade him have a seat and stay as long as he liked. Then, before he knew, it the two hour session had closed and the children were going home. He, too, went home. His daughter-in-law saw him come in and politely greeted him as usual, little dreaming what had happened inside him. A few minutes later she brought the little table on which were the shining brass bowls containing his noon-day meal and she almost fell over with astonishment when he said to her: "After you have cleared away the dinner things go over to Mah Subang's house, the house two doors down on the other side of the street, and talk to his wife about that child of theirs. She came in here yesterday and was playing with our Soon Okie and and Soon Okie wants to go to that baby school that she goes to".

Soon Okie's mother put on the dress that she kept for the rare occasions when she was allowed out of the front door. Whatever was going to happen! Here was her father-in-law sending her out, though before she had been so often refused even the privilege of going to see some unusual thing that was taking place just outside the house-door. And, too wonderful to dream of, he was thinking of sending her baby girl to the place where that bright-faced little visitor of yesterday had found her happiness!

Mah Subang's wife was only too glad to talk

about Po Bai's kindergarten. She said that since Po Bai had been going there their whole household had been changed. Po Bai never forgot her manners to the elders and was so busy trying to do kind things for people that the whole family had come to be more polite and kind and helpful to each other. Not only so but formerly they had just taken for granted all good and beautiful things. Now Po Bai was always talking about God who made the birds and trees and flowers, and thanking Him for giving them food to eat and clothes to wear, and singing about His love and care, and something they had never known before had come in to their hearts. This child was always saying that God can see the inside of us as well as the outside, and that He is glad when we are good and sorry if we are bad, so we must try to be good and tell the truth and help others so that when God looks down and sees us He will be glad. "So", said Mah Subang's wife, "we have all come to want to make God glad and we have received such happiness and blessing from our Po Bai's going to kindergarten that we have determined that no matter how many children we have and how hard the times are they are all going to kindergarten. Even if it means that we eat only twice a day, we are going to do it."

Just then a group of women came in to see why Mah Subang's wife had not been to the Mothers' Meeting at the kindergarten that afternoon. "Oh", she said, "I wanted ever so much to go but the baby was sick and I could not leave it. I have just been thinking that tomorrow is Thursday and the kindergarten teacher and nurse will be coming. I can hardly wait. We always have such a good time when they come and the nurse will tell me what to do for the baby. Now tell me about the meeting".

"Well, first we made these little baskets while waiting for the late-comers and then when all were there the program began. Pak Sun Saing taught us a song and Son Sun Saing told us a story about a baby called Moses who grew up to be a great man and was able to

bring great blessing to his people. Then the nurse told us how to keep the children from taking cold so easily and what to do for them when they do take cold. After that we had refreshments and played games and before we left Pak Sun Saing announced that next month all the kindergarten mothers in the city will meet together and learn some songs and listen to stories of famous Korean women told by one of the high school history teachers. She said, too, that soon we are to have a mother's institute where we can learn to read and write and learn, many things that we need to help us in rearing our children".

"Oh", said Mah Subang's wife, "I am so glad. Our home is a different home and I am a new person since our Po Bai started going to kindergarten and truly the good things just keep coming to us."

"Listen", said Kim Subang's wife, who had two little boys in kindergarten. "Let me tell you what happened at our house last week. Of course you know it was New Year's time and what a stir we all were in. Everybody was at work in the court-yard and our little En Ho was in the room alone. He had had sore eyes for several days and couldn't go to kindergarten but he had been wishing to be well by New Year's Day so he could go and make a New Year call and bow to his teacher. But still his eyes were shut fast and there seemed little hope. All of a sudden someone said, 'Listen!' We listened, and what do you think? En Ho was praying and asking God to make his eyes well so he could go and see his teacher next day. You never heard the like of the way he was praying so beautifully. Every one was very quiet and some of us had tears in our eyes as we listened. 'Twas like God was right there listening to that baby and sure enough the next morning his eyes were open and he dressed up in his new clothes and went to see his teacher. His grandmother

had been going to church and singing hymns and talking about believing in Jesus for a long time and we had been laughing at her but since we heard En Ho pray and God answered his prayer that way we haven't laughed at her any more."

All the while Soon Okie's mother was sitting quietly listening. Yes, this was the same thing her cousin from the country had told her about when she came and stayed a week with them that time. And now it seemed that her Soon Okie was going where she could learn to pray like En Ho did and she herself would go to the mother's meetings and classes.

Just then she paused in her reverie to listen to another woman who was telling how Kim Kun Bai's father had heard him reciting John 3:16, and been so impressed by it that he inquired where such words had been found and, learning about the Bible, he had begun to study it and to read it to his friends. He had been asking the preacher, who lived not far away, to explain to him some things that he did not understand.

Suddenly in the midst of all these interesting things she realized that it was time to prepare supper and she hurried home. She told Soon Okie's grandfather and grandmother many things that she had heard, but she did not yet dare to tell of the part about believing in God and Jesus, for she feared that if she did the door which had been opened a little way might be closed even tighter than before.

But it was decided for Soon Okie to go to kindergarten, and every day as she went about her work, and every evening as she lay down to rest, Soon Okie's mother prayed that the door of their home might be opened wide so that such blessing as had come to Mah Subang's home might come to theirs, too. For she believed that the God who heard and answered En Ho's prayer would hear and answer hers as well.

Station Brevities

Social Evangelistic Center, Seoul

One of the greatest pieces of service we do at the Social Center is the work with the play-ground children in the afternoon. Almost two hundred children are in this group every day. These children might be termed "neglected children", but our name is "street children," as we have picked them up from the street. We cannot open class work for them until two o'clock or after, but most of them are on the play-ground by twelve o'clock, although many of them come from outside the West Gate and some from beyond the Peking Pass. Besides the play-ground and class room work, which is taken care of by four teachers, we have daily chapel services, with splendid leaders from among the students of the Women's Bible School who teach the children songs, prayers and scripture verses. When our teachers visit in the children's homes they come back with reports of terrible home conditions. The fathers are day-laborers for the most part, who carry jiggly loads on their backs, pull carts, work in factories or are servants in Korean homes. All have such meagre incomes that it is impossible for them to educate their children or give them any start in life. Their houses are often mere hovels. If the songs, prayers, Christian influence and wholesome play, with a little schooling, which we give them at the Center, will be the means of giving some of these children a new idea of life, we will feel doubly repaid for the great effort put forth in supporting this work.

* * * *

Seoul

Home Economics Department, Ewha College

We mark time, but we will never halt.
We are waiting for a specialist in nutrition.
We are waiting for funds to complete our budget.
We need an extension worker for the villages.
We long for scholarships to keep girls in school.
We need table linen, first aid equipment, more books, microscopes.
We need salary for our new teacher.
We hope you can take a part in the progress of Ewha College, the Woman's Christian College of Korea.
We mark time, but we will never halt.

* * * *

Syenchun

A Bible woman was established by the missionary at Kachang this past fall. Before her coming, the congregation numbered ten, all men. Now there is a con-

gregation of forty meeting regularly for worship, a number of whom are women. Several of the important accessions are former Christians who had fallen away but have been won back, largely through the efforts of the Bible woman.

* * * *

Taiku

Mr. Oh was left motherless at an early age. As his father was desperately poor, the son hired himself out to a farmer whom he served for nine years. Each year he laid up a little money and each evening he studied with and from the boys of the village who were attending public school. So diligently did he apply himself that when he left his employer he was able to take a position as a country school teacher. From this he secured a position with the government survey bureau. He then took his savings and went to Japan where he met a Christian Japanese. He was thus able to keep Sabbath and was so much impressed with his employer's Christianity that he decided to dedicate his life to the work of the ministry. After six years he took his earnings, which amounted to \$1,000, and came to Taiku where he engaged in business. Later he turned the business over to his brother, saying he was going to enter the theological seminary and asking his brother to pay his expenses. In the last year of his course he accepted a position as helper over two churches. The next year he said he wished to give all his time to one church. "But", I said, "I doubt if they can raise your salary". He replied, "I've lived on little and have learned to get along on what I have." This he did, paid off the church's indebtedness and built a new church building at a nearby village, where the larger part of the congregation lived. His next move was to accept a call to give half his time to trying to get one of the Taiku city churches on its feet. There was but a handful of people meeting in a hall they had bought on borrowed money. After six months the congregation entered its new brick church. The site and plant has cost \$4,000, half of this having been given by him and his brother.

* * * *

Daily Vacation Church Schools

Under the direction of educational workers, students from Christian schools in Korea, this last year, ran 789 Daily Vacation Church Schools with 5,160 teachers working without salary, carrying the story of Jesus to 67,193 pupils in every provinces of Korea and far into Manchuria.

Notes and Personals

Northern Presbyterian Mission :

Births

To Dr. and Mrs. W. H. Chisholm, Syenchun, a daughter, Mary, on March 17th.

To Dr. and Mrs. D. S. Lowe, Chungju, a son, Kenneth Livingstone, on April 21st.

Returned from Furlough

Rev. and Mrs. H. E. Blair and family to Taiku.

New Arrival

Miss Daisy Hendrix, to Andong, on April 9th.

Departure

Dr. and Mrs. O. R. Avison, from Seoul on April 30th. Dr. Avison is leaving for America to attend the Decennial Conference of the Northern Presbyterian Board, and also in the interests of Chosen Christian College and the Severance Union Medical College.

Death

We much regret to hear that Mrs. F. S. Miller passed away at Pasadena, Cal., during the first week of April. A memorial notice will appear in our next issue.

Southern Presbyterian Mission :

Returned from Furlough

Miss Meta L. Biggar, to Soonchun.

Left on Furlough

Rev. and Mrs. L. O. McCutchen, Chunju.

Northern Methodist Mission :

Birth

To Rev. and Mrs. C. A. Sauer, Yengbyen, a son, David Arthur, on March 23rd.

WONSAN BEACH COTTAGE. Miss Hankins' cottage is for rent for the season. Apply to C. N. Weems, Songdo.

WONSAN BEACH GUEST HOUSE opens June 30th to September 1st. For information apply to Mrs. L. C. Brannan, Choonchun.

SORAI BEACH. The Koons cottage is for rent for the summer season, price Yen 200. Apply to E. F. Hamilton, Pyengyang.

SORAI BEACH—SEASON 1931

ANYONE desiring information re renting cottages at Sorai Beach can obtain it from E. H. Miller, Secretary. Chosen Christian College, Seoul.

We regret to report that Dr. John Holland Ritson, senior Secretary of the B. & F. Bible Society in London, has resigned. He has been laid up for several weeks and his doctors reported that he can never be sufficiently strong to carry any heavy burden. Under the circumstances the Bible Society Committee accepted his resignation with deep sorrow, and passed a resolution expressing its great appreciation of his 31 years of faithful, strenuous and statesmanlike service. Dr. Ritson visited Korea in 1908 and has been a warm friend of this country ever since.

The Nurses' Association of Korea holds its annual meeting in Seoul from May 12th to 15th.

Dr. Frank Bible, D. D., one of the Foreign Board Secretaries of the Presbyterian Church in U. S. A., and Dr. Edward H. Dodd, M. D., Medical Secretary of the same Board, paid short visits to Korea during April, calling at several of the stations at the end of a long world tour in the interests of missions.

Christian Literature Society Notice

As we are planning to move back into our new building in May, we shall be unable to fill orders for ten days or two weeks towards the end of this month. In order to avoid disappointment we would advise all our customers to place with us such orders as they may be intending to make at the earliest possible date.

WONSAN BEACH. To let for season well-furnished cottage, three good-sized rooms and kitchen. Rent Yen 112. Apply Dr. W. Taylor, Chinju.

WONSAN BEACH. To let McRae Cottage, furnished and screened. Rent 150 yen for season. This Cottage and the lot in front of it is for sale. For information apply to D. M. McRae, Hamheung.

WONSAN BEACH—HOUSE TO RENT. Well screened, furnished, comfortable cottage to rent for July and August, 1931. For rates and information apply to Mr. G. F. Bruce, Lungchingsun, North China.

COTTAGE FOR RENT at Wonsan Beach. Would like to exchange for one at Sorai Beach this season. Mrs. W. J. Hirst, Seoul.



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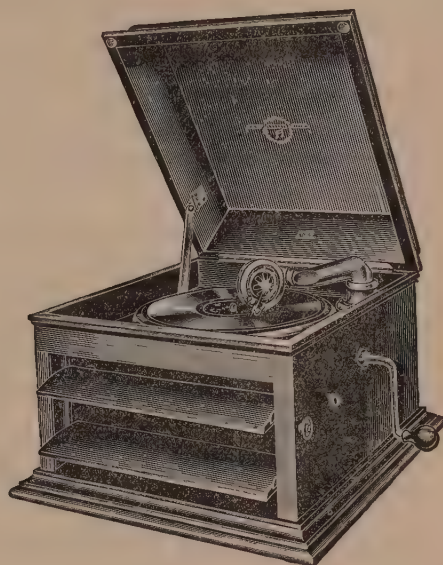


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